/35 cont./

M 361 [363] interconnected. Without a guide one can get lost once inside a chai; turning right and left, one will be unable to find an exit. Chinese passing through a Miao chai often cannot find a single Miao, because they have gone into hiding in small alleys, barring the doors and refusing to come out. The Miao chais are not located along lines of communication but in the deep M [487] mountains and valleys accessible only by small paths. Although visible at a distance, they often cannot be reached. Without modern arms, they cannot be easily taken. For the last few hundred years continuous Miao unrest in western Hunan may be largely related to the fact that their chais were easy to defend and difficult to capture.

M 342 C [342] Houses. — Chinese houses within the Miao area generally are built with walls of sun-dried brick and roofs covered with tiles. The Miao house is slightly different from the Chinese house. Chinese houses are generally of the three-room type, but Miao houses may consist of one, two, three, four, or five rooms. Wealthy families generally build five-room, two-story houses, with brick walls and tile roofs. Ordinary houses have three rooms with walls made of brick, stone in pieces, or sun-dried brick, and a roof covered with tiles or sometimes slates, M [137] pine bark, or thatch. (Illus. 14).[1] Pine trees are abundant in the Miao area /Illus. 11, 12 on pp. 36, 37/ /38/ /Illus. 13 appears here/ and timber is relatively plentiful, hence moderately well-to-do families build two-story houses. Pine bark when pressed flat with stone slabs is used by poor families as a substitute for roof tiles. Slates are abundant in the Miao frontier. The thicker ones are used for building walls and paving streets, the thin ones for roofing. The use of stone slates and bark for roofing is rarely seen in other parts, and it is a distinct feature of the Miao area.

The most common Miao house types are either the two-room type with three pillars and four frames or the three-room type with four pillars and four frames (Illus. 15).[2] In a three-room type house the middle room is the main room. On the M ● 353 778 177 rear wall is attached an ancestral tablet (in imitation of the

[text continues on p 63]

1 see [cat. 116, p64- ANALYST]
2 [" " , p65- "]

/38 cont./

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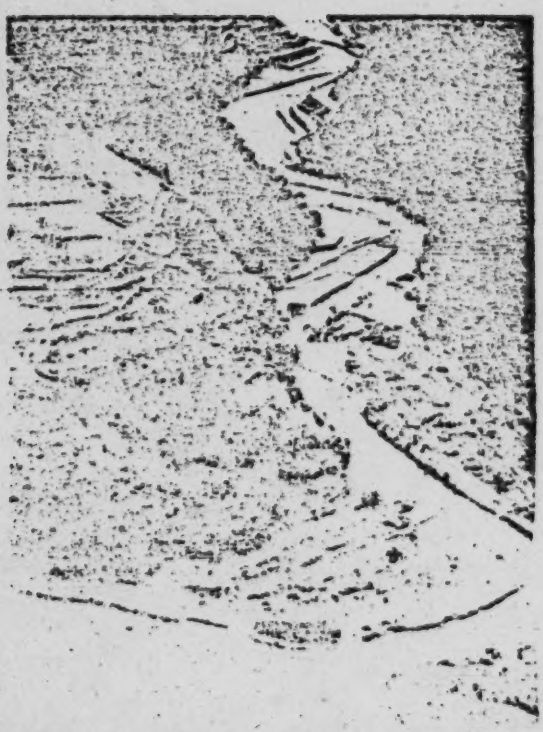

Illus. 13. A village along the bank of the T'ung Ho near Ta-lung-tung.

353
[778] Chinese) with the inscription, "Heaven, Earth, Sovereign, Rela-
[177] tives, Teacher." In the room on the right a wooden bed is placed
352 against the rear wall in a corner, /Illus. 14, page 40/ /41/ and
[231] covered with a black mosquito net. To the front beyond the bed
[354] are put farm implements, and further front is the cow stall. The
room on the left also has a bed in it in the rear and a fireplace
782 in the middle. Left of it under the wall pillar are generally
769 placed two small wine cups. This is the place for sacrificing
354 to the ancestors. To the front of the fireplace is the kitchen
000 stove. Among the Miao there are five surnames:

2:Ling & Ruey--65 E-5 (1933) 1947 AE5 Miao AE5

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/40/

Illustration 18. Plan of a three-room-type house of a Lung family among the Miao

Central China AF14

M 353 /41 cont./ Among the Miao there are five surnames:
184 Wu, Lung, Liao, Shih, and Ma. The arrangement described
551 above is a Lung house of someone with the surname. The
354 families with other surnames place the fireplace, the kitchen
778 stove, and the ancestral shrine on the right-hand room, just
the opposite of the Lung surname families. In the two-room
type of house the fire pit is in back of the middle pillar, and
M 342 the stove is located in the room on the left (Illus. 16). The
353 partition into two or three rooms is done by means of the pillars
556 and not by walls or screens. In the houses of wealthy families
251 side rooms are built on both sides of the main house (Illus. 17).
231 If the side rooms should have two stories, then the top story is
for the storage of grain and the ground floor for rearing domestic
514 animals. The toilet space in a Miao house is often in the pig
pen or in the cow stall, and used both by men and women.
M 251 Travelers in the Miao area find the using of the toilet a pain-
ful ordeal, because the stench is unbearable. Besides the
storage loft the Miao house often has underground storage, dug
underground about a chang deep and divided into two or three
bins for storing foreign potatoes or sweet potatoes. After the
sweet potatoes, etc. are stored underground, they are covered
with a bamboo-plaited cover, to allow free circulation of air.
If the potatoes spoil, it is necessary to wait for some time after
M 213 the bamboo covering has been removed before going down.
Or, one goes down with a light; if the light goes out, it indi-
M 241 cates the presence of carbon dioxide, and one must refrain
171 from entering. There is no difference between the agricultural
352 implements used by the Miao and by the Chinese, but the
furniture in a Miao house is much smaller in size than those
used by the Chinese (Illus. 17).

M 487 Roads. — The communication system in the Miao area
consists of land routes and waterways. The most important
C 487 waterway is the T'ung Ho, because it is navigable for a
comparatively long distance, and it goes deep into Miao
country. This river starts at Lu Ch'i and goes toward the mouth,
extending 17 li to Su-mu Ch'i, ten more li to Hsien-ch'i-t'ang,
another 21 li to Nung-t'an, 15 more li to T'an Ch'i, ten more

2:Ling & Ruey--68 E-5 (1933) 1947 AE5 Miao AE5

/42/

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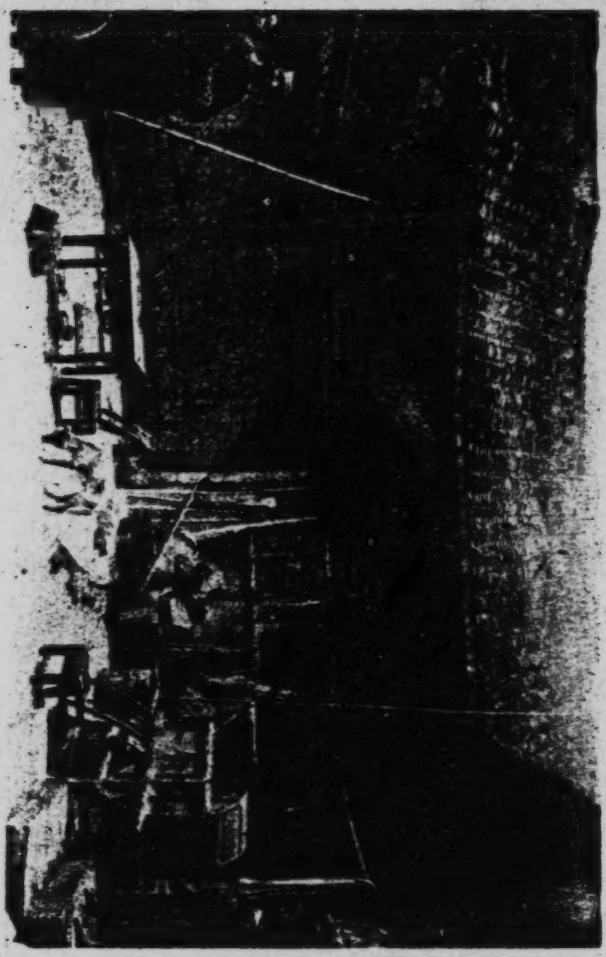
Illus. 16. Interior arrangement of a Miao house of the two-room type with three pillars and four frames.

2:Ling & Ruey--69 E-5 (1933) 1947 AE5 Miao AE5

/43/



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Illus. 17. Miao in a house with a main house and additional side rooms.

/139 cont./

755 *782 The vow has extricated him from the clutches of the kuei, and the sickness has not come back, but is forever uprooted. The host has saved money and bought a fat pig from the market as well as paper money. Having waited for the passing of the days to be avoided, then he comes to the sacrifice to the kuei. Sorcerer-priests are very few in this world, and he came to my home to invoke my help. So, here I am. I ask all the kuei to come here. I burn a bowl of beeswax. The bamboo tube and the bell are beside the fire pit. The two winnowing baskets filled with meat, the gold and silver cans, the gold and silver chair cushions, all are set at the sides of the pit. The table for the sacrifice to the kuei, the paper money for the redemption of the soul, the fancy /flower/ bowl to hold the wine, the fat pigs, big and small, two large chickens--these

[352] [353] [516] [415]

Illus. 62. Ta Chia Hsien

/171 cont./
of meat, and a bowl of salted pepper soup. The sorcerer-priest once more squats at his original place, utters an incantation, divines with the chiao-tzu, and burns the paper to send the shen away.

(11) The Kuei of Deceit

When a Miao is involved in a litigation, he will wish to cause the kuei of deceit to go to confuse the opposite party, and so he sacrifices to this kuei. A winnowing basket is laid down to the right of the main door inside the main house. In it are put five piles of mi-pa, each made up of three pieces, and into the middle pile are stuck three sticks of incense. There are also five bowls of wine and five stacks of paper money in the tray. Outside the tray a bowl of chaff burns. The sorcerer wears ordinary clothes, holds the chiao-tzu in his right hand, and sits down facing the

Illus. 73. Sacrifice to the Kuei of Those of the Five Surnames Who Died of Injuries.

winnowing basket. He utters an incantation, divines with the chiao-tzu, pours the wine, and states the reason for the performance. He

4:Mickey E-5 (1940-?)1947 AE5 Miao AE5

342 noticed the symbols for *yin* and *yang* and the *pa kua* for heaven and earth over the door.

342 596 During the time of my first visit I was invited to stay in the home of a relative of the same generation as the old man's son in Yang-chia-sai. They had two houses, the highest on the slope on which the village was built. The old house was a good one but the new house as good as any I saw in Kweichow, being built all of wood, with balconies on the second storey (fig. 13, *f*). The central hall and front of the building were lacquered red and black. My room had a wooden floor. They served my meals to me there. The household consisted of an old lady whom I privately nicknamed Cricket because of her liveliness, her son, his wife and three little daughters. The son had been educated in Kweiyang and was a teacher in the *lien pao* school. In his house were also the articles used by a priest. They had a buffalo bull kept in a stable of its own and being made ready for the bullfight. [515] [574] In this family I saw the evening foot-washing, at which guests were invited to use the tub first and then others in turn. I saw it later in a home in Shang-sai where I visited.

123 I had taken some knitted caps as gifts and wool enough to make one more. Mo-mei gave three of them to her sister's child and three to other relatives she considered most important, so I made the seventh one for one of the children in my host's family. After that was finished I took lessons from Cricket in the making of hemp thread, helped the little girls make necklaces of large snail shells and earrings of fern crosiers, and was invited to several meals in other houses.

352 353 When I arrived there were on the steps leading to the veranda of the old house a table with a pair of buffalo bull horns, points down, a millstone with a spray of rose in the hole, two rice bowls upside down, and some pieces of bamboo on it. Resting on the ground and extending over the table to above the eaves were two long bamboo poles, one with the end split to hold a rice bowl and the other with a sort of bird's nest on top. The house in which the sister of the old man in our family had died had bamboo sticks with straw tied to the top at the two doors.

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

and so on. It was in the rooms for the son and his second wife that I lived before he married her. The front room was then a study and schoolroom. 342

The houses also varied considerably with regard to the material used for siding. The "old house" and one other had three walls of sundried brick and mud plaster and one of wood; the "new house" had three walls of perfectly matched and fitted large, gray brick and a fourth of wood. Others used any combination of planks vertical or horizontal, with or without the bark, interwoven bamboo strips with or without buffalo dung plaster, pieces of bamboo matting, bundles of straw or bundles of faggots, and the newest house had walls of beaten earth similar to those of the poorer Chinese houses in the vicinity. One house even had a wall of the tile intended for roofing, which will probably be used later for that purpose. The house of my host in Yang-niu-ts'un was, as I have said, of wood throughout. In general they built as good a house as they could afford, following Chinese styles.

Even the poorest house with one room, stable, and thatch roof had a loft for the storage of faggots, straw, unthreshed grain, baskets of grain and miscellaneous articles, sometimes piles of grain and other foods. None of the houses were weathertight, but this was not an unmixed evil, for there had to be some means of escape for most of the smoke from brushwood fires built in pits in the floor. The granaries were about six feet square and built on piles. The floor inside was of beaten earth on planks.

The wood used in construction was pine for the timbers, partitions, and loft flooring, fir and cypress for the roof planks, bamboo for poles across the rafters, interwoven siding, loft flooring and partitions. Tile, straw, grass, and reeds were used for roofing, bundles of straw or faggots for siding.

The better houses had above the door the *yin* and *yang* symbol (fig. 7), and the *pa kua* 342 353

4:Michey E-8 (1940-?)1967 AES Miao AES

symbols for heaven and earth, ☰ and ☷. One house I saw had a festoon of wooden daggers above the door, also. The first two copy Chinese custom and the third resembles a charm against evil used by the Hua Miao of An-shun Hsien.

[531]

FIG. 7. The *yin* and *yang* symbol.

According to the season one might see across the front of the houses festoons of tobacco leaves drying, and around them large bundles of faggots or straw (fig. 13, *c*), later stored in the loft or used as fuel in the kitchen, sheaves of grain or bundles of bean, pea, and other plants pulled up by the roots, carrying poles with baskets on either end, baskets used to transport small pigs to market, various other types of baskets, wood or bamboo poles, newly dyed cloth or clothing drying on branches or bamboo poles from one tripod of poles to another, wooden water casks, water buffalo horns, threshing boxes, spreaders, stones for sharpening knives, piles of straw, tile or brick.

Sanitary Arrangements. The toilets of the village were open cesspools or the woods and thickets. In winter there seemed to be only three or four cesspools in the village, but toward summer little straw or brushwood "tents" around other pits sprang up at several points in or on the edge of the village. Chickens and dogs were scavengers, and dogs were trained from puppyhood to come when called to clean up after a baby or small child. Now and then a well-to-do family followed the Chinese custom of having a pit with planks laid across it in a small room or lean-to. The night soil was used as fertilizer.

Furniture. In general the furniture in the houses in this village did not correspond to that in Chinese houses. In the schoolroom-study and adjoining bedroom there were the Chinese square tables and long benches. Similar ones were found in other houses so that in the whole village there were enough to provide for guests at a fairly large feast. In the study there were also a small organ and a

[22a]

10: Graham E-5 (192?-?)1954 AE5 Miao AE5

The Miao call themselves Hmong, and the Ch'uan Miao call themselves Hmong Bo or old Miao, because they believe that they are descended from a very ancient race. They are also called Hmong Gleh or White Miao because in some localities they wear or have worn white clothing.

HISTORICAL BACKGROUND

References to the Miao are found in the earliest Chinese literature. It is stated that the San Miao, who could not be pacified, were exiled to the province of Kansu, where they apparently disappeared.

Some of the Miao were absorbed, but others migrated southward or westward as the Chinese advanced, and their descendants are found on the Island of Hainan, in Indo-China, and in the southern and southwestern provinces of China. There are historic records of forced migrations of the Miao people from Kwangtung and Kwangsi Provinces westward into Szechwan, Kweichow, and Yunnan, one of which occurred in 1733 under the Emperor Yung Cheng 雍正. The Ch'uan Miao have a legend that years ago, after a war with the Chinese in which they were defeated, they were forced to migrate, with their hands tied behind their backs, to the place where they now live.

None of the histories of Kweichow or of its principal cities or prefectures mentions the Ch'uan Miao, and the Yunnan histories never mention them as Ch'uan Miao, and generally not at all. The Chao T'ung Hsien Chih mentions them as White Miao and merely states that they are there and that they are called White Miao because they wear white clothing. In descriptions of Miao customs those of the White Miao are not distinguished from those of the Hua Miao. In the gazetteers of southern Szechwan, such as the Hsü Chou Fu Chih, they are mentioned only when they engaged in wars with the Chinese and had to be pacified, and there is no description of their customs. The fact is that aside from the articles of Dr. W. R. Morse, Dr. Gordon Agnew, Prof. William G. Sewell, and the writer, most of which were published in the Journal of the West China Border Research Society, these people have practically never been mentioned in historic or scientific literature.

ECONOMIC LIFE

Agriculture is the principal occupation. These people are truly "sons of the soil" and get their living from the land. Even those who are blacksmiths, carpenters, masons, hunters, priests, shamans, or in recent years teachers, generally depend primarily on farms or gardens for a livelihood. A few own their farms, but most of them rent from the Chinese. One Chinese farmer asserted that a Miao family had rented the same farm from the same family for at least 200 years.

The homes of the Ch'uan Miao are much the same as those of the Chinese, especially the Chinese of the poorer classes. The floors and walls are generally of pounded clay, but sometimes the walls are of wood or bamboo and plaster, or even of cornstalks. The roofs are generally of straw or grass, but some Ch'uan Miao have tile-roofed houses. There are rarely any pictures or decorations on the walls, and the main pieces of furniture are square or round tables, long stools, beds, and chairs.

[156 cont.]

291 photographs 105, Plate 39; 156 and 157, Plate 40; 424, Plate 37, show various specimens: blue turbans, turbans of mixed blue and white, blue turbans on top of which larger white turbans are bound, turbans of black-and-white squares, horned turbans, and so on. There is no really fixed style of turban and some latitude is allowed to the "Méo" women in the arrangement of their headdresses, except in the matter of the turbans for great ceremonies. Sometimes the
302 "Méo" women go about bareheaded, the hair rolled in a great pile on top of the head (photo 103, Plate 39, woman at left), or merely brought to the back of the head and fastened in a chignon. The hair is shaved for a width of three or four centimeters about the head, in the place where the turban rests.

Many of the "Méo" men and women wear a big hat of woven
291 rattan fiber in the shape of a truncated cone (photo 107, Plate 39; photo 198, Plate 42) of a model analogous to that of the "Man," but somewhat cruder and without the small spherical skullcap of the latter.

The "Méo" dwellings are generally rectangular in shape. The
342 walls are rarely of masonry (homes of the wealthy); most often they are of pisé or mud or even simply of rough planks.

The pisé is made in two ways: The moistened and kneaded
[339] earth is shaped, [157] by means of a mold, into parallelepipeds which are dried in the sun and are then placed one upon the other, for two or three rows of thickness, in such a way as to form the wall. In the second system, two large planks are so placed that the distance between them corresponds to the thickness which one wishes to give to the wall. Between these planks is packed slightly moistened earth, which is rammed down with large round logs. Then the planks are moved as the wall becomes higher, and are held in place by means of movable transverse members driven into the wall. The framework, formed of roughly squared logs, supports a roof of two sections, generally of straw and rarely of tiles. The roof extends some distance beyond the walls, in such a way as better to protect the latter from the rain.

The interior of the cabin is divided into several compartments:
342 353 In the center, the hall of honor, where strangers are received and

[157 cont.]

342 where the ancestral altar is located. On either side of this hall of
353 honor are located the kitchen and the rooms in which the members of the household sleep.

The various compartments are separated by simple partitions of mud, planks, or crushed bamboo.

The hall of honor usually contains a large cot bed where the
352 visitors sleep. In normal times this room is very cluttered. The
513 agricultural implements are heaped up here and the packsaddles and the harness. Here are stored the harvested crops in big baskets standing on the ground or resting on horizontal logs. Here one usually finds a table, some benches, and some chests.

The bedchambers are provided with cot beds of wood and chests in which the jewelry and clothing are stored. Well-to-do people have, in addition, matting, blankets, and even pillows.

In the center of the kitchen the cookstove is located. It con-
354 sists of a raised area formed of pisé or of large stones. There is neither chimney nor fire screen. The smoke spreads freely throughout the room and throughout the house and escapes through the holes between the top of the walls and the roof. The cookstove sometimes is replaced or supplemented by a large iron tripod. The kitchen
415 utensils most frequently are restricted to large iron pans in the shape of a spherical skullcap, of which we have spoken in connection with the preceding groups, whose size varies according to the wealth of the owner and the number of guests whom he may be able to receive. These pots, placed in position on the cookstove or the tripod, serve alike in the preparation of meals for people or food for animals. The table utensils consist of wooden or copper plates, bowls, teacups and saucers of Chinese porcelain, and wooden spoons. The "Méo" use, in addition, earthenware jars and wooden buckets.

The "Méo" cabins can hardly be said to shine with cleanliness.
356 Dust and dirt accumulate on all of the objects, which are almost never [158] cleaned, even the table utensils. Furthermore, should a European, whom circumstances have brought to lodge in a "Méo" cabin, undertake a serious cleaning, it would greatly astound the members of the household.

231 The domestic animals (pigs, goats, buffaloes, steers) are
343 stabled in a structure separated from the house, enclosed by large

/266 cont./

592 621 [551] 164 [732] House 8: The father of the house: personal name, Yin; family name, Sen Sun. He is not related to the other villagers and allegedly moved here only because good fields could be laid out here. He looks cretinous, and this is said to have happened after an attack of fever (meningitis?), but he is a good worker, and with his daughter of about 20 he lives in peace with the other inhabitants of Nam Fa. /Ills. 52-57 appear here on unnumbered pages./

34 /267/ Among the Meau in Thailand, we were able to distinguish five house-types:

1. Dwelling houses,
2. Granary housing,
3. Stables,
4. Smithies,
5. Rice-field huts.

There are no houses for special purposes, such as cookhouses, guardhouses, inns, spirit houses, or such for cult associations. Except for the smithies, there is no artisan's housing.

1. Dwelling Houses

342 The main entrance of the houses have to lie, not in a definite direction, but on the valley side, in order to prevent the water rushing down the slope from entering the house. On 351 the mountain side of each house there is a drainage ditch which guides the masses of water from the tropical storms past the house and into a gutter, in which it then, as in a brook, plunges into the valley. /Figs. 59-62 appear here./

342 [353] When one steps into a Meau dwelling, he at first gets a very cheerless impression because of the darkness prevailing in it and the smoke-blackening which covers all the walls and furnishings. Also, corresponding with the previously described seminomadism of the mountain peoples, not too much effort and care are used in the construction of the houses. Boards, [322] beams, supporting posts, partitioning walls, and all parts of the [335] roof are merely roughly hewn with the ax and show marked irregularities. As binding materials, rattan and bamboo are [824] used exclusively; sawing, nailing, or glueing is unknown. On the other hand, posts and beams are joined in various ways (Figs. [353] 59-62). With a longer stay, however, and more precise

[Text continues on p. 369]

Miao AE5

/267 cont./

observation of the domestic life, it appears that the living habits cannot be called primitive by any means; the houses are appropriately and serviceably furnished and do not lack a certain coziness.

/268/ The houses are rectangular and always built on the ground. Each house is inhabited by the entire family and is the larger the more numerous the family members are. Just as a man's wealth depends largely on the number of his children, that is, his work force, so also do the size and equipment of his house. If many children have died and no relatives can be taken in as house members, the houseowner naturally does not have the time to do more work than is absolutely necessary for his subsistence. In this case, his house looks dilapidated; it is not kept clean, there are no chairs or tables, the house altar consists of only a simple board, the sleeping areas are only partially enclosed by a plank wall or not at all, the household equipment is sparse, and the laboriously hewn planks for the house walls are often replaced merely by plaited work, fan palms, or split bamboo (Ill. 105). Nevertheless, a pervasive uniform style of construction is discernible. Every house has, as a rule, two entrances. One leads directly into the kitchen, the other into the living room.

Figs. 59-62. Ways of fastening posts and beams in the houses of the Meau.

The cooking area with the hearth and the tables and stands for the cooking utensils, the altar for the spirit of the house, the rice pounder, an open fireplace, and a resting place for guests are found along the wall opposite the main entrance. Every house has several storage lofts in the interior. If the storage lofts and granary are inadequate for the field produce to be stored, there is often found on one house wall a small addition which serves as a granary. If needed,

[See cat 116, p705 - ANALYST]

39: Bernatzik--377 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

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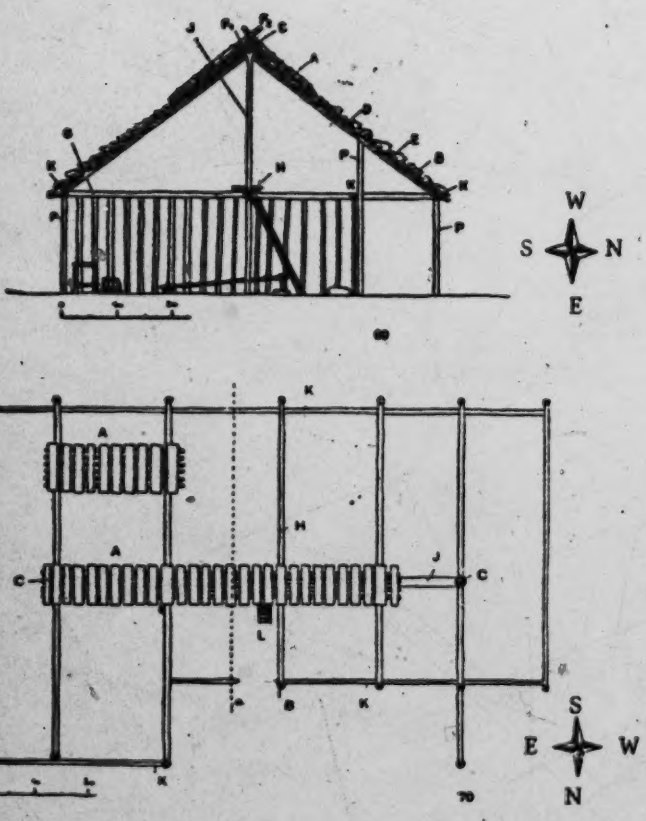

[353]

Fig. 69 (above). Dwelling house 7 in the Meau village Nam Fa, cross-section.

Key to symbols:

A = roof rider of wood
B = leaves of the fan palm
C = ridge stringer
D = bamboo rafters
E = laths of the roof truss, to which the leaf shingles are tied
F1 and F 2 = longitudinal bamboo poles for fastening the leaf shingles
G = crossbeam of roof
H = roof beam
J = ridge post
K = longitudinal roof beam
P = supporting posts

(cont.)

/273 cont./

342 Caption for Fig. 70 (below). Dwelling house 7 in the Meau village Nam Fa, framework.

[353] Key to symbols:

A = storage lofts
B = supporting posts
C = ridge post
H = crossbeam of roof
J = roof beam
K = longitudinal roof beam
L = ladder to the storage loft

/274/

[322] The boards of the house wall (Ill. 106),[1] roughly hewn with the ax, are about three to four centimeters thick and between 15 and 35 centimeters wide. They are /Fig. 71 appears here/ not joined to one another tightly, but rather show narrower or wider spaces, through which air and light can enter the windowless room. The boards are thrust into the loamy ground and tied on the inside and outside to a lower and an upper crossbeam, which in turn are fastened to the supporting posts driven firmly into the ground (Fig. 71; further, the chapter, "Household and Kitchen Utensils," Fig. 117). Lajonquière (1), in connection with the

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1. II, p. 306.

description of the Meau houses in Tonkin, mentions, besides walls "made of planks nowhere fitting together," which he calls the "ordinary type," also walls made of pounded earth, which occur only in "the most complete type of house." Abadie (2),

2. Page 156.

[554] too, mentions that the houses of the rich have walls of pounded earth or mud, and describes their erection as follows: "The pounded earth is prepared in two ways. The earth, kneaded with water, is dried in the sun in a form in the shape of a parallelepiped and, depending on the thickness of the wall, is put side by side in double or triple layers. In the second case the moistened earth is tamped down between two boards, the space

1 [SEE Cat 116, P 706 - ANALYST]

/274 cont./

342 between them corresponding to the thickness of the wall, with
333 the help of clubs. Then the boards are removed and, depending
184 on the height of the wall, again set up above by fastening them to the transverses set into the wall."

[356] [177] In any case, however, houses built out of mud only represent exceptions among the Meau and may depend not so much on the wealth of the family as on the building material available and the influence of neighboring peoples.

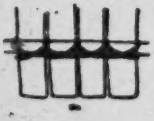

Fig. 71.
342 Fastening of the wall boards among the Meau. About 1/40 nat. size.

The floor in all the rooms is the clay soil stamped hard (Ill. 107).[1]

The storage lofts rest on the roof beam and the crossbeam (Fig. 66) and consist of strong wooden beams over which narrow rough-hewn boards are laid (Ill. 106). Upon them,
●353 piled high, rests a mass of household goods, such as old saddle and harness equipment, antlers, hides, fish nets, binding material bound together in large rolls, baskets of every /275/ size, yokes for the draft animals, carrying bags, hemp, tobacco, and
[251] the like. A part of the storage lofts also often serves for the storing of food supplies, such as smoked meat, ears of maize, tubers, grain, and so forth. Various devices to hang things on are put on the beams of the storage lofts (Ill. 100).[2]

[342] Savina (1) reports on this: "Still to be pointed out are

1. II, p. 200.

the two platforms which are found above the two side rooms.
[251] They serve as granaries for the annual harvest: rice, maize, grain, sorghum, beans, potatoes, hemp, tobacco, etc. At night the rats make a hellish noise here."

The storage lofts are reached by means of ladders (see the chapter, "House Furnishings, Household and Kitchen Utensils," Fig. 137 and Fig. 138).

342 The roof truss (Figs. 75 and 76) consists of rafters lashed to-
184 gether, which are tied to the ridge stringer (Fig. 76, A), which

[1] [see cart 116, p706 - ANALYST]
[2] [" " " p665 - " "]

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M 243 342

Fig. 88 (below). Rice-field hut of the Meau, sketch.
Key to symbols:

J = roof truss of bamboo, leaves of the fan palm as covering
K = roof rider of wood
L = walls of beaten tree-bark or split bamboo, fastened together by means of crossbeams.

/text continued/

M [353] the necessary comforts. Since they are often occupied for several weeks, the necessary household furnishings are likewise not lacking in them. Besides the agricultural implements, one sees crossbows, guns, quivers with arrows, powder horns, traps, and the like stored along the walls. Outside the hut one also often finds small windscreens made of palm leaves or rice straw (Ill. 104), which serve as additional sleeping places, as well as open granaries for the rice straw, large mats on which the grain is threshed, and a rice pounder. Chicken baskets lie stacked up, for at harvest time the fowl are brought from the village to pick up the scattered kernels, for the Meau take great pains to see to it that no kernel goes to waste.

M [573]

M [231]

M 883 [243] Since the field work is primarily a duty for the growing youth, and they, removed from the authority of the village community, feel freer and more undisturbed, a gayer life always prevails up in the rice-field huts, and the work is amply interrupted by laughter and jesting. Even beyond the periods of field work, when the huts stand unused, they are happily sought out by young people as love nests. Up here they are disturbed by no one, and the quiet nights on the lonely mountain tops undoubtedly do not lack strong romanticism, as is shown by love songs which have the little rice-field huts as their scene of action.

M [836] [533]

A 361 166 [241] [623] The Akha, too, are seminomads who move their residence when the cultivable soil around the old village is exhausted. What has been said about the migrations of the Meau at the beginning of this chapter also applies to them. The decision to move the village, however, is made among the Akha by the

/298 cont./

342 352 Corresponding to the division of a Meau house into a cooking and living room, to sleeping and storage rooms, the equipment is also adapted to these purposes. (Abadie (1) and

1. Page 157.

Maspero describe the equipment of the house essentially in agreement with my observations.)

513 [342] The sleeping rooms are enclosed by high boards loosely joined together. The doorless entrance to the sleeping room is usually hidden from view from the living room by a second wall. The place for lying down takes up the whole bedroom; [352] thus, the bed (Fig. 115) is the size of the enclosed space (Fig. 116). It consists of wooden posts driven into the ground, upon which the frame of wooden or bamboo sticks is tied. A large plaited sleeping mat is spread out on it. On the bed lie old clothes, rags, and blankets, which, rolled up, also serve as pillows, since these are not made separately. Small shelves [353] are usually put on the wall above the bed, on which pipes, tobacco, combs, and other personal "treasures" lie about. All kinds of stuff are put under the bed, especially baskets with clothing, cloth, and personal belongings.

/299/ Aside from these relatively large sleeping places and beds, it also happens frequently that numbers of the family, especially half-grown children, merely sleep on the floor on an outspread mat and covered with blankets. These blankets are like our quilts; a filling of a kapok-like material or cotton is covered with a self-woven fabric. /Figs. 115-116 appear here./ [434] [574] Everywhere, however, one also finds blankets purchased from the Chinese. The sleeping place for guests is a mat-covered platform about 50 centimeters high.

342 513 Whereas Savina (1) describes the arrangements of the

1. II, p. 190.

house and the sleeping rooms along the lines of my survey, Lajonquière (2) writes: "In the interior there is often no

2. II, p. 306.

39: Bernatzik--410 E-5 (1936-1937) 1947 AO1 Thailand
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[574] The large open fireplace, which is usually near the guest room or in the room itself, consists of an elevated, /Fig. 118 appears here/ square, mud base, on which a circle of stones is built, with the firewood in layers in the middle of it. This fireplace is the place of the father of

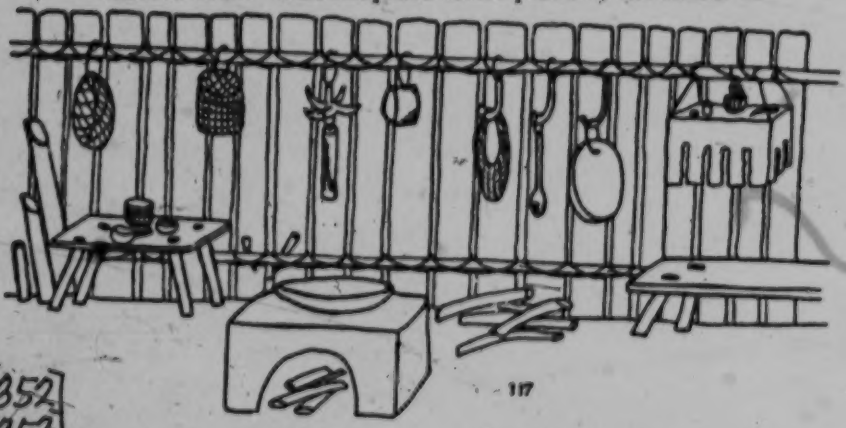

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Fig. 117. Wall in the cooking and living room of the Meau. 1/50 nat. size.

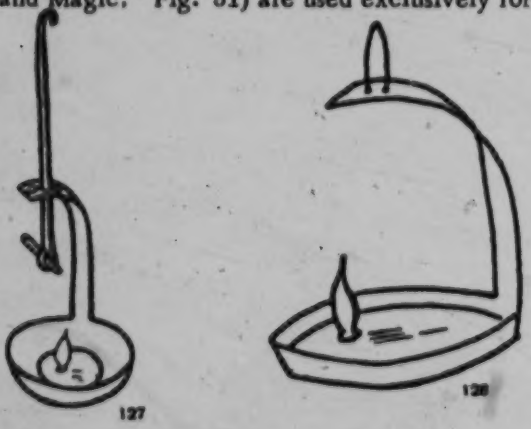
From left to right, hanging above: basket, basketwork bag, rolling pin, chopping block, carrying net, wooden ladle, gong, altar. From left to right, below: bamboo water-containers, little parking-table, knife sticking in the wall, cooking hearth with iron pot, firewood, bench to sit on.

Fig. 118. Hearth of the Meau. About 1/50 nat. size.

/303 cont./

353 The arrangements of every house include the altar and
778 the sacrificial and cult equipment which were described in the chapter, "Religion and Magic" (Figs. 41-54).

354 For heating the house the previously mentioned hearth fire and the open fireplaces serve. After the onset of darkness, both are the chief sources of light. There are also, however, special iron lamps (Figs. 127 and 128), in which oil is used
[824] as fuel. Torches made of resinous pine shavings are also in use and stand ready /Figs. 127-128 appear here/ to be used, especially at night out in the open. On the other hand, incense candles and fat-lamps (see the chapter, "Religion and Magic," Fig. 51) are used exclusively for cult purposes.



Figs. 127-128. Iron lamps of the Meau.

Fig. 127. Hanging lamp, about 1/4 nat. size.
Fig. 128. Standing lamp, about 1/4 nat. size.

353 There are many kinds of devices for putting up or
352 hanging household equipment. Over the open fireplace in every house of the Meau hang large shelves (Fig. 129) which are fastened to the beams of the storage
[251] loft. They are used chiefly for smoking meat and other foostuffs, but /304/ also for storing seeds, such as ears of maize and the like (Ill. 100). Next to the

39: Bernatzik--415 E-5 (1936-1937) 1947 AO1 Thailand
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●353 352 [415]

hearth and about one meter high is also found a hanging shelf made of split bamboo (Fig. 130). Here, within easy reach of the housewife, stand the Chinese porcelain /Figs. 129-136 appears here/ /305/ bowls from which tea is drunk; here lie

[415]

Figs. 129-136. Storage devices of the Meau.

Fig. 129. Hanging shelf over the fireplace. 1/24 nat. size. Fig. 130. Shelf for cooking utensils. 1/30 nat. size. Fig. 131. Hanging basket for utensils, about 1/10 nat. size. Fig. 132. Little parking-table, about 1/17 nat. size. Fig. 133. Container for chopsticks. 1/8 nat. size. Figs. 134-136. Devices to hang things on, about 1/10 nat size. Fig. 134. Branch-whorl. Fig. 135. Wooden hook. Fig. 136. Horn.

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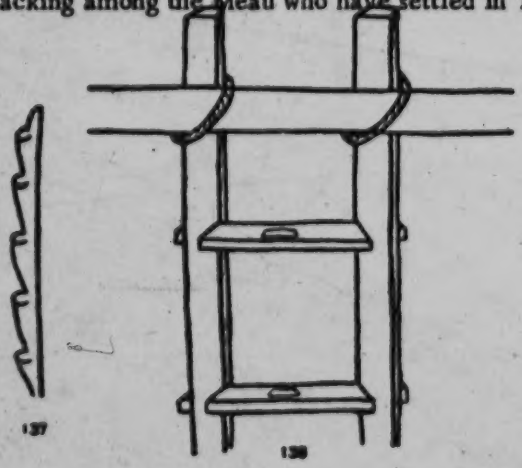
353 knives, wooden spoons, a grater, small baskets with spices and fruits, vegetables and dried roots, a gourd dipper, a wooden ladle for dipping, and the like. For storing porcelain dishes there are also special hanging baskets with tightly plaited sides and a loosely plaited cover (Fig. 131). Also, a low table for parking things on (Figs. 117 and 132) stands on the other side of the hearth, and next to it there is a bamboo container for the chopsticks (Fig. 133).

From the storage loft a large wooden hook hangs down, which has to bear the weight of the heavy water kettle. Also, small hooks carved out of wood and some made of deer-horn, as well as branch-whorls (Figs. 134, 135, and 136), hang on the walls and are used to hang up various pots, baskets, and utensils (see also Fig. 117).

Whereas such devices for putting away and hanging up utensils and the aforementioned wall boards and shelves are present in abundance, chests and cupboards are completely lacking among the Meau who have settled in Thailand.

[184]



Figs. 137-138. Ladders of the Meau.
Fig. 137. Notched tree-trunk, about 1/20 nat. size.
Fig. 138. Ladder with steps, 1/6 nat. size.

39: Bernatzik--664 E-5 (1936-1937) 1947
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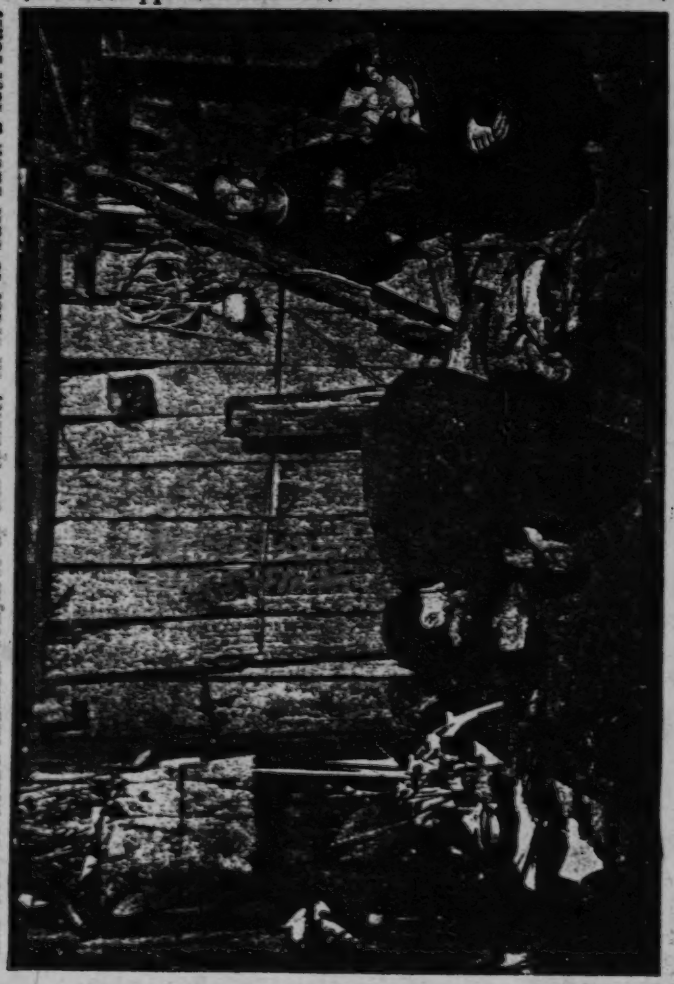

Ill. 98. A Meau shaman conjures up the spirits, in order to call back a lost soul.

39: Bernatzik--665 E-5 (1936-1937) 1947 AO1 Thailand
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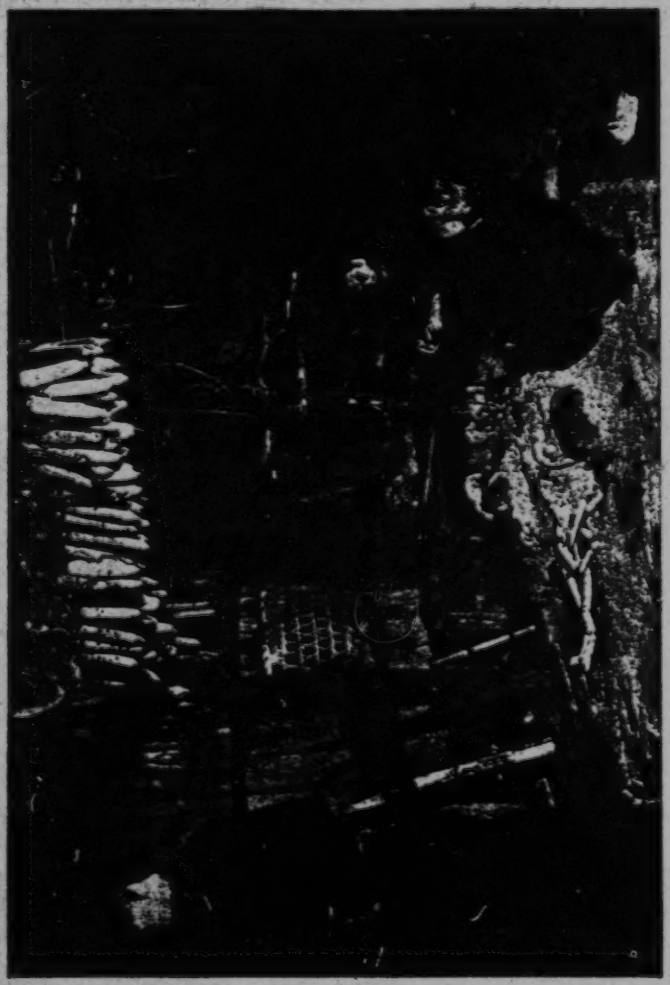

Ill. 100. At the command of the invoked spirits, spirit money is burned in a pit in the floor of the house.

39: Bernatzik--706 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

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Ill. 106. Flashlight photograph in the interior of a house of the White Meau.

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Ill. 107. Meau chief and family at a meal in his dwelling.

/IX cont./

231 Ill. 101. The dog is a beloved friend of the Meau. They believe that the soul of a dead dog plays a role in the other world, in the realm of the spirits, similar to the one it plays in the life of men. The throat of a newborn dog is cut so that it, as a guardian, will protect the house against sickness and evil spirits.
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[775]

756 Ill. 102. Exorcising evil spirits by means of the shaman (right) and his assistant. The former is holding a burning torch, into which he throws gunpowder held in readiness by the assistant. The leaping flame, the smoke, and the stench are supposed to drive away the evil spirits.
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231 Ill. 103. Before being slaughtered, the pig is purchased from the spirits by burning spirit-money representing the value of the animal under the snout of the animal.
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Ills. 104-108. Houses and settlement.

343 Ill. 104. Work-hut in a rice field. In the left foreground, the typical Meau carrier.
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Ill. 105. Simple dwelling of the Meau, with walls and doors made of halved bamboo tubes. Beside the entrance stand long bamboo tubes with the partitioning walls pushed out, which serve as water containers.
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[415]

353 Ill. 106. Flash-light photograph in the interior of a house of the White Meau. The family having a meal. In the background on the right, the mud hearth with the Chinese iron kettle. Household utensils hang down along the walls and from the ceiling of the storage loft.
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622 Ill. 107. A chief of the Black Meau in his dwelling at mealtime. The furniture is peculiar, differing basically from that of the Chinese and showing a striking resemblance to the furniture of the mountain peasants in the Alps. In the foreground on the right, the oldest son; to the left, two daughters of the chief. Various kitchen utensils are hanging on the house wall.
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